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ADDRESS AT THE TRIENNIAL CONVENTION OF  
THE STATE NORMAL SCHOOL AT WEST NEWTON.

BY REV. R. C. WATERSTON.

THE occasion which has brought us together is one of no common interest. We are surrounded by the friends of education. Many who have here assembled have studied at this institution; and are now practically engaged in the work of instruction. You have come up, this day, from various parts of the Commonwealth, that you may strengthen the ties of sympathy, and look once again upon these pleasant scenes connected with past studies and friendships. Nay, higher motives even than friendship and sympathy have brought you together. You have desired to confer upon the responsibilities of your office, to quicken within your minds the love of improvement; that you may return to your duties with enlarged views and a renewed zeal.

As you gather in friendly fraternity within these halls, the heavens bend over you with smiles, and the mild air, as it whispers through the branches that overshadow your familiar walks, offers a cordial greeting. There is one present, who perhaps more than all others, will enjoy this hour; one, who while he has been your Instructor, has ever had your respect and love.\* He will rejoice to see once more those who

\*Mr. Pierce was appointed by the Board of Education as Principal of the Normal School in 1839. The Report of the Board in 1843, states that "he has fulfilled his duties with honor to himself and usefulness to the community; never, perhaps, have greater assiduity and fidelity distinguished and rewarded the labors of any instructor." This tribute is yet more true after five years' additional experience.

through former years have been his pupils, and who have gone forth from this Institution to watch over the youthful mind, and exert salutary and elevating influences through society.

You have met together as **TEACHERS**. What office can be more important than that which it is your privilege to hold? You are called to give direction to thought; to influence character; to take the young mind, while the dew of the morning is yet fresh upon it, and pour over it the sunlight which will expand its affections and unfold its powers. You are to guide its observations, to enlighten its judgment, and thus to affect its welfare through life. And not only through this life, — but it may be that your influence will leave an impress, which, for evil or for good, shall endure through ages. What office, then, can be more sacred than yours? It is connected in its results with all that is high and holy in thought and feeling.

The Divine Being himself, is not only a Creator and Benefactor, but, we say it with reverence, He is an Educator, and in this is His chief glory. The power of creating worlds is not so desirable as that of developing mind; of imparting wisdom and virtue to a spirit that is immortal. Before the mountains were brought forth, or ever the foundations of the earth were laid, the Almighty existed. He spake, and it was done; He commanded, and it stood fast. But who does not feel that God's divinest attributes were not manifested in the creation of worlds, or systems of worlds, though they roll, circle beyond circle, to the utmost bounds of space? Rather do we behold His true greatness in the purpose for which those worlds were formed. The material Universe was called into existence that it might become the abode of intelligent spirits, and that it might open to them a boundless sphere for instruction and progress.

Look around upon this marvellous creation; what is it that makes us most powerfully realize the goodness of God? The mountains whose summits are veiled in clouds? Valleys clothed in beauty and fertility? The wide-spread ocean and the over-arching heaven? Is it these? Or is it not rather the **MIND** which gazes upon them, and feels their influence, and is able to study their laws? Stupendous as this outward universe is, it shrinks and dwindles when compared with the undying Spirit. That is an emanation from God. He has

endowed it with faculties by which it may rise ever upward to the Infinite and Eternal. The Supreme Being not only *created* this spirit, but He *educates* it. By all His varied works He seeks to call forth and exercise its powers. Innumerable voices come to it. Innumerable influences are at its side. Society and Providence aid in its instruction. For its advantage, 'day unto day uttereth speech, and night unto night sheweth knowledge.' The visible Creation is full of types and symbols shadowing forth the loveliness of Truth.

"Sea, and hill, and wood,  
With all the numberless goings on of life "

have each their separate lesson. There is not a star or stone which is not placed before us as a volume to be opened and read. Even the sterner aspects of Nature are intended for the development of the soul. The sterility of the earth calls into exercise skill and energy. We are made to wrestle with difficulties, that we may gain power by overcoming them. Thus God by numberless instrumentalities is constantly seeking to quicken and elevate the faculties of the mind.

What is the history of Humanity but a continued Education? The experiences of the Past become lessons for each succeeding generation. From barbarism and ignorance, man has proceeded to refinement and civilization. One stage of culture has gradually led to another, and however slow advancement may have been, there has still been progress. Thus the Supreme Being, through nature and through providence, teaches not only the Individual but the Race. He is giving a course of instruction which runs through ages — embracing all people and all climes.

In looking to Palestine we behold One, whose name is exalted above every name, who was sent by Infinite Love for the Guidance and Redemption of man. By the Lake of Gennesareth, as the light streamed over the mountains; by the banks of the Jordan, as its placid waters mirrored the clouds that floated over its bosom; in Capernaum, and Nazareth, and Jerusalem Jesus stood forth as a **TEACHER** sent from God. In the synagogue and upon the hill-side, he Instructed the people. He revealed the laws of the spiritual universe, and imparted wisdom to man. Through all he said and did, he was the immaculate Teacher of the world.

Thus may we look up to the highest on earth and the highest in heaven, as alike engaged in the great work of instruction, and every true Teacher, in some limited degree, becomes a sharer in similar labors. According to their fidelity they are aiding in intellectual and spiritual progress. They help the young mind to interpret nature. They guide its thought, answer its questionings and direct its investigations. They act with God and His Providence to impart instruction and develop mind. The Divine Being is constantly acting, not only through nature, but through human agencies—and those who are engaged in the work of Education are employed in duties around which Heaven throws its most sacred sanction. There is no power of intellect, there is no excellence of character which can be too great for such an office. Even Milton, when he laid aside the "Paradise Lost," and left the sublime musings to which with daring imagination he had soared, that he might enter the school-room and become the Guardian of those who met him for instruction, did not there engage in a less lofty vocation. Yet we may rejoice that here is not only a labor for man, but a sphere in many respects peculiarly fitted for the genius of woman. By her quick sympathies and pure affection, she is especially qualified to take an active part in these duties. At a period when the names of Edgeworth and Hamilton, Barbauld and More, Sigourney and Sedgwick are familiar to all; when the female mind has not only signalized itself in general literature, but, as in the case of Mrs. Somerville, has grappled triumphantly with the most difficult problems in science; in such a period none will deny that woman may have the ability to teach even in the highest branches of science and of thought. Not only in the republic of letters, but in works of practical benevolence, the character of woman has shone forth in our day with pre-eminent brightness. Where among Philanthropists can we find a name more justly honored than that of Elizabeth Fry? And if we turn to our own country we find one not less worthy of admiration,\* who has vigorously pursued her work of mercy until the most distant por-

\* Miss D. L. Dix, at her own expense, unaided by any society or association, has voluntarily visited nearly every State in the Union, personally investigating prisons and hospitals, presenting memorials to the various Legislatures, exposing abuses, suggesting improvements, and accomplishing in fact for this country, what Howard accomplished for Europe.

tions of our land have been blest by her labors. Through her efforts commodious Asylums and Hospitals have been reared. She has given peace and comfort to the friendless; and, by her instrumentality, the joy and light of the Gospel have been carried to the dreariest abodes of calamity and crime.

Such instances show what may be accomplished by the talent and energy of woman, and it is an inspiring thought that there are all around us kindred minds, diffusing pure thought and feeling, and preparing a coming generation for the active duties of life. Though their names should not become illustrious in the annals of the world, their deeds will be honored by angels, and their quiet labors will add to human happiness and tend largely to promote the welfare of mankind. It is useless to speak of the superiority of one or the other sex. They each have their distinguishing characteristics, and were formed by the Creator not to be the rivals but the companions and helpmates of each other. There are however qualities which give to the mind of woman a natural affinity with what is beautiful and elevating. When rightly disciplined by the influences of Education and Christianity, she has a delicacy of feeling, a warmth of affection and a purity of sentiment, which peculiarly qualify her for the work of instruction.

I rejoice, therefore, as I look around me here, to see so many who have entered upon this sphere of usefulness. Who have determined to devote their time and talent to this most high and honorable employment. I know not how it would have been possible for them to engage in any work which would have more largely affected the private and public interests of society, or have tended more truly to bless posterity.

Were I asked what should fill with the greatest hope the heart of the Patriot and the Christian as he looked over the hills of New England, I would not point to the thronged factory, or crowded warehouse, to the shipping that whitens our harbors, or the rail-roads that intersect our plains, but I would turn to the Schools, which are thickly scattered over the land, where the children of the whole people are gathered, to receive the instruction which is calculated rightly to develop their powers and establish them in knowledge and virtue. These are the bulwarks of our safety. The surest pledges of our future welfare. Those who with right views instruct in

these schools, may justly feel that they are engaged in duties which are among the noblest on earth, and they should be looked upon by others as the Benefactors of their race.

Intending to enter upon such labors it was natural that you should feel a weight of responsibility and be anxious to make every possible preparation for your coming duties. You desired to be thoroughly qualified for every department of your work, to acquire ample knowledge and to understand the best methods by which information might be imparted to others. With this view you embraced the opportunities offered by this Institution. Here you have critically revised your former studies; examined anew each principle, and sifted every element of thought; subjecting all your attainments to the most searching analysis. Thus have you become thoroughly qualified for your various duties. With such preparation and experience it would be presumptuous in me to offer many suggestions respecting the detail of your labors. Those who have entered upon their work with the right spirit, and who honor their vocation as it deserves to be honored, will find new light constantly breaking upon them, and though they may meet with occasional discouragements, they will never despair.

Every Teacher should be possessed not only of various knowledge, but of an elevated character. There should be a sincere homage for truth, a love for what is spiritual. Then will the mind have within it the inspiration of goodness, and there will be around it a purifying and invigorating atmosphere. Good will be accomplished not only by the respect and love which such a character will gain, but by that indefinable spirit which goes forth from an earnest and sincere mind like an electric power.

The true idea of Education must embrace the various capacities which God has imparted. There are animal appetites, intellectual faculties, and moral and spiritual sentiments. That system of Education is sadly defective which does not aim at the harmonious development of the whole nature. There are conflicting tendencies. These are the elements out of which character is to be created. Each power has its purpose. The whole nature, physical, mental, and moral, is a complete system of checks and balances, intended to act upon and regulate each other. When the rational faculties and mo-

ral sentiments are brought into right action, they become as a counterpoise and check upon the various propensities, and may thus control and guide them. One great work of Education is properly to develop the whole nature. The Teacher should, as far as possible, become acquainted with the distinctive characteristics of each child, for each child has peculiarities of its own, and may require some distinctive treatment. Who can question that the Creator has endowed every mind with such gifts, as shall, if properly developed, be for good?

"As great Pythagoras of yore,  
Standing beside the Blacksmith's door,  
Hearing the hammers, as they smote  
The anvils with a different note,  
Stole, from the varying tones, that hung  
Vibrant on every iron tongue  
The secret of the sounding wire  
And formed the seven-chorded lyre."

Thus may we by proper study, discover the secret harmony of the Soul, and so tune every power and sentiment and feeling, as to bring from each vibrating string, strains which shall echo the music of heaven.

If I were asked what was the most desirable attainment on the part of a Teacher, I should say, to be able to awaken in the minds of others A LOVE OF KNOWLEDGE — and A LOVE OF GOODNESS.

The Love of knowledge is something deeper than knowledge itself. If a person has knowledge and no love for it, he will not appreciate its value or derive from it the pleasure which the right reception of it would impart. If a person has the love of knowledge he will value it for its own sake, and be ready to overcome every obstacle which may lie between him and higher attainments. If God should hold Truth in one hand, and in the other the ever-active impulse to the pursuit of Truth, and should offer us our choice,\* it would be wiser to choose the latter — for *that* becoming an internal principle would lead us ever, with inquiring and delighted minds, — onward and upward. It is this active impulse — this love — which we should

\* A thought somewhat similar to this may be found in the German of Lessing.

seek to awaken in the minds of the Young. There is a mechanical reception of information which may make a good show for a time. There may be a facility of acquisition, which will be after all but an acquisition of words. It will glitter like frost-work and melt as soon. How many who give great promise in their youth, never rise above mediocrity in after years. Why is this? It is because the true spring has never been touched. They were borne onward for a time — but it was by an outward force, and when that was gone, they stood still. They had no real love for truth — no aspirations for continued progress. There was no spontaneous feeling within panting to know more than had yet been acquired. Thus the moment that the outward pressure was removed, progress ceased, and so it will ever be unless the love of improvement is kindled within. It is pre-eminently desirable to breathe into the mind that quickening spirit which will impart energy and strength and lead it to put forth vigorously all its powers. It may be said that this cannot be done, and no doubt in some instances it will be found very difficult. However there is a wide contrast in different methods of instruction. Some are good disciplinarians. They drill well — and they force their pupils through a particular routine — but it is all task-work, like the pulling of a dead weight. There are others who awaken curiosity and excite an inward interest. Mind comes in contact with mind, and an air of freshness and joy is thrown over all. What a different effect these two influences must produce! Under the latter the mind itself puts forth its energies and eagerly seizes upon the objects presented; makes them matters of thought and reflection. Wherever such a mind looks, it throws around it a light of its own. The world is filled with beauty, and the universe becomes like a treasure-house of knowledge opening to the inquiring spirit its unbounded wealth. The power of awakening such an interest is difficult, but it is possible. It may be awakened in different degrees, according to the native gifts of the mind — but it should always be the aim of the instructor to lead to this result. There is no attainment greater than to be able to warm and expand the faculties of others. To inspire them with vigor and lead them to an innate love of improvement.

But it is not enough to impart a Love of Knowledge — we

must impart also a Love of Goodness. Education without this will be of little service. Any amount of information would be inadequate to satisfy the mind, unless there were also Virtue. There are spiritual powers and affections which plead for development. We should lead the mind to pant for an Infinite good ; to revere the laws of God ; to cherish an uncompromising love for the right ; to feel an instinctive homage for whatever is just, and pure, and true. We should enlighten the reason, and spiritualize the affections, and christianize the conscience. It may not be in our power always to attain this result, but to accomplish it as far as may be possible, should be the high aim of the teacher. And this may be done without infringing upon the conflicting opinions of religious sects. Goodness is of universal application. It shines down like the light of heaven upon all sincere Christians, and should be prized by them all alike. Each denomination may have its name, like the creeks and bays along our coast, but virtue and holiness are the deep sea whose living waters flow through them all. There are views upon which Christians are divided, but there are many principles which they hold in common, and it is these which should be recognized and inculcated by the Teacher. Thus may the mind of childhood be early impressed by the everlasting beauty of truth, and its better nature be called forth and strengthened. It is this view of Education which gives dignity and grandeur to the Teacher's office.

The mere creation of a perfect Form, hewn from marble, has given to some men immortality ; but what is this to the developing of Mind ? What was the achievement of Phidias when he wrought the Olympian Jove, that glory of Grecian Art, compared with the formation of a character, which has the power of thought and feeling, and an undying existence ?

Turn to the Parthenon and look upon the work of the sculptor. Gaze on the forms which seem almost gifted with motion, as if the Artist, while the chisel trembled and glowed in his hand, had imparted to the insensible stone his own kindling emotions. And then turn to the Teacher in the presence of living, breathing Childhood, fresh with innocent affection ; and behold that Teacher giving direction to thought, developing the faculties, opening out for its research inexhaustible mines of wisdom. Which is the grandest, the chiseling of marble, or

the culture of Mind? That mind which will still endure when

"Cloud-capp'd towers, and gorgeous palaces,  
The solemn temples, the great globe itself,  
Yea, all which it inherit, shall dissolve,  
And, like an insubstantial pageant faded,  
Leave not a rack behind!"

Such are your important, and I may say sublime duties. May the Source of all wisdom guide and support you in your labors. You will no doubt have your trials, but there is no sphere of worthy action without them, and meeting them with the right spirit will make your labors the more honorable. If you should not accomplish at once all you may desire, be not discouraged. As you scatter the seed of truth, have faith that it will eventually take root.

"Long, indeed, beneath the clod,  
It may lie — forgot, — unseen, —  
Noxious weeds may clothe the sod,  
Changing seasons intervene,  
Summer's heat and winter's frost —  
YET THAT SEED SHALL NE'ER BE LOST.

But at length it will appear,  
Rising up o'er all the plain,  
First the blade and then the ear,  
THEN THE RIPE, AND GOLDEN GRAIN!"

I might speak of the peculiar importance of your labors at this time, when the most powerful monarchies of the world are shaken, and the desolating storms of Revolution are sweeping over the earth; when at home the tide of foreign emigration is fast rolling in, and many are looking with painful apprehension upon the stability of our institutions; when questions are beginning to agitate the country which will eventually shake it to its centre. At such a period our chief hope is in the thorough and wise education of the people. The duties of the Teacher under such circumstances, become doubly sacred; and to carry them out in a high and noble spirit may well be considered as worthy of any effort or sacrifice.

I cannot close these remarks without referring to one whose name has become identified with the cause of Education, one

who has labored with untiring assiduity to promote the welfare of the public schools throughout this Commonwealth, and who has watched with deep solicitude this Institution from its commencement to the present hour.\* During the last ten years his efforts have been unceasing, and the beneficial result has been equal to what the most sanguine could have expected. If, at the call of his fellow-citizens, he has now entered another field, we may hope it will be to shed abroad, through the whole land, just views upon the great subject which has long been dear to him, and while his words fly like the smiting thunder-bolt upon the evils of the land, may his wisdom shine like a guiding star to lighten the nation in the way of Justice and Truth.

## JUSTIFICATION.

[Concluded.]

LET us now take into consideration those passages in Paul's writings that more immediately respect the subject before us. It is said, "The just shall live by faith;" which is quoted by Paul thus, "the just *by faith* shall live;" that is, they who obtain righteousness by virtue of a true faith in the Lord Jesus Christ, shall live or be justified: and there is not any thing more manifest than that this principle, by which the just shall live, is inconsistent with any unrighteousness, or personal impurity, forasmuch as the will of God is revealed from heaven against all unrighteousness and ungodliness of men, who hold the truth in unrighteousness. So that a true saving faith, as a living principle, must be accompanied by charity and good works; for then and then only will it be attended with reforming effects. Paul, in his epistle to the Galatians, tells us that under the Christian dispensation neither circumcision

\* Hon. Horace Mann, Secretary of the Board of Education, who during the present year has been elected Representative to Congress, to fill the place of the late John Quincy Adams. His speech on the right of Congress to legislate for the Territories of the United States, and its duty to exclude Slavery therefrom, is one of the most powerful arguments ever delivered in Congress.

availeth any thing, nor uncircumcision ; but *faith which worketh by love*. Hence it is rightly called the faith of the operation of God. And thus only can it be defined to be the substance of things hoped for, or the ground of confidence concerning them, and the evidence of things not seen.

Indeed Paul tells us, "that by grace we are saved through faith ; and that not of ourselves, it is the gift of God. Not of works, lest any man should boast." It is worthy of observation that Paul here does not intend to oppose *faith* to *charity* and *good works* ; he only shows that men, by the divine mercy of the Lord, were brought into a view of eternal life, through faith in the doctrines of the Gospel ; which mercy to men was not the consequence of merit on their part, for then it would be no more of mercy or "grace." And that faith is not here opposed to charity and works is evident from what immediately follows, for "we are his workmanship created in Christ Jesus unto *good works*, which God has before appointed that we should walk in them." The salvation, though of the divine mercy of the Lord, was not to weaken or relax the unchangeable appointments of truth.

But the passage in Paul's writings most relied on, by the supporters of the dogma of "justification by faith alone," is as follows : "*We conclude, therefore, that a man is justified by faith, WITHOUT THE WORKS OF THE LAW.*" Rom. iii. 28. By *faith* here is not meant a faith in three Gods in order, in one *from whom*, in another *for the sake of whom*, and in a third *by whom* ; but as the apostle expresses it, "faith in our Lord Jesus Christ." By *the works of the law* are meant the works of the Mosaic law, which were intended for the Jews ; which we clearly see from Paul's words to Peter, when he rebuked him for judaizing, when yet he knew that no one is "justified by the *works of the law* ;" (See Gal. ii. 14, 15, 16,) as also from his making a distinction between the law of faith and the law of works ; and between Jews and Gentiles, or circumcision and uncircumcision, meaning by circumcision Judaism, as every where else ; and likewise from his summing up with these words : "Do we then make void the *law* through faith ? God forbid ; yea, we establish the *law* ;" he says all these things in one series ; (Rom. iii. 27—31.) also, that God "will render to every man according to his *deeds* ;

(Rom. ii. 6) and that, "for we must all appear before the judgment seat of Christ; that every one may receive the *things done* in his body, whether they be good or bad;" (2 Cor. v. 10.) besides many other things to the same purpose, from which it is evident that Paul rejects faith without good works, equally with James, (ii. 17—26.) That the works of the Mosaic law, which were for the Jews, were meant by Paul, we are additionally confirmed in by this consideration, that all the statutes for the Jews in Moses are called the law, thus, the works of the law, which we perceive from these passages: "This is the *law* of the meat offering," Levit. vi. 9, and following. "This is the *law* of the burnt offering," vii. 1. "This is the *law* of the peace offering," vii. 7, 11, and following. "This is the *law* of the burnt offering, of the meat offering, of the sin offering, of the trespass offering, of the consecrations," vii. 37. "This is the *law* of the beasts and of the fowl," xi. 46, and following. "This is the *law* of her that hath borne a male or a female," xii. 7. "This is the *law* of the plague of leprosy," xiii. 59, xiv. 2, 32, 54, 57. "This is the *law* of him that hath an issue," xv. 32. "This is the *law* of jealousies," Numb. v. 29, 30. "This is the *law* of the Nazarite," vi. 13, 21. "This is the *law* of purification," xix. 14. "This is the *law* concerning the red heifer," xix. 2. "The *law* for the king," Deut. xvii. 15—19. The whole book of Moses is called "the Book of the Law," Deut. xxxi. 9, 11, 12, 16; also in the Evangelists, Luke ii. 22, xxiv. 44. John i. 45, vii. 22, 23, viii. 5, and other places. To this may be added, also, what may be seen in Paul, that the law of the Decalogue is to be practised in the very life, and that it is fulfilled by charity, which is love towards the neighbour, Rom. xiii. 8, 9, 10; thus not by faith alone. Now, since in the saying of Paul, Rom. iii. 28, by *faith* is meant faith in the Lord Jesus Christ, and by *the works of the law* there, are not meant the works of the law of the Decalogue, but the works of the Mosaic law for the Jews, as is manifest from what follows there, and also from similar passages in the epistle to the Galatians, ii. 14, 15, and from what is said above, it follows that the foundation stone of this dogma falls, and moreover, the temple built upon it, like a house sinking into the earth, the top of whose roof only appears.

By an attentive examination of the epistles of Paul, it will be seen that when he speaks of justification he means the justification by the faith of Jesus, in opposition to the justification by keeping the ceremonial law of Moses. Not that that law in its spiritual character was opposed to the spirit of Jesus and the Gospel, for they were perfectly one in this respect. But the Jew had no idea of the spirituality of the law, and consequently of its internal righteousness, and kept it only after an external manner, supposing that he was clear in the sight of God, when he had complied with its ceremonial demands; thus regarding the present world in his religion, and making no account of the motives by which his general conduct was governed, and of his future spiritual existence. But the Christian was taught to regard as essential to his acceptability with God and his happiness, especially in the future life, the cleansing of his heart and understanding from base lusts and false and wicked thoughts, and that his acceptance in that world would be according to the quality of his spirit, and not according to what he might have appeared to be in this world, especially in his devotional exercises. This direction of the mind to its internal character, and to the importance of its purification from every impure affection and thought, that, after the death of the body, it might be associated with the spirits of the just, and enter into the true felicity of its life, required a new, living, and different faith to that which had generally obtained among the Jews. This was more particularly the case when it is considered that Jesus Christ, their expected Messiah, was altogether a different being, born for a different purpose, and operated a different work to any thing which they expected; and that, instead of being their temporal head, and aggrandizing them as a worldly people, he came to be the spiritual head of his church, in every part of the world, and through all future times. All this, indeed, was perfectly accordant with the whole of prophecy respecting him, yea, with the whole of the Old Testament; but this the Jew lost sight of because he ardently labored to persuade himself that the God of the universe was favorably disposed only to their nation, and an enemy of all their enemies, being a mere natural and worldly, and not a heavenly people.

Therefore the righteousness which they sought to establish by the law was of a selfish nature, and altogether external, for which they claimed the divine favor as a reward, and willed to experience it in nothing more than being made prosperous in all their worldly undertakings, keeping up in a most wonderful manner through all their generations the character of their father Jacob. "*If God,*" said Jacob, "*will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace, THEN SHALL JEHOVAH BE MY GOD.*" Here Jacob would acknowledge Jehovah for his God on the condition of being made to prosper in his journey. As Judaical righteousness was of this quality, and made no change in the internal man, it was insufficient to qualify the mind for the kingdom of heaven, and therefore a better righteousness was made attainable by the appearance of the Lord Jesus Christ upon our earth.

The believer in Jesus Christ therefore must be a believer in his words and doctrines, which insist upon that purification and renovation, by which man would be changed from a selfish and worldly being to a lover of God and his neighbor. He must perform, from delight and affection, every virtuous action by which the happiness of society can be promoted. Christianity being then of this spiritual character, and so opposite to Judaism, it was called a new faith, or the faith of Jesus, by which a perfect justification before God was obtained; as the believer in Jesus was enabled to pass from death unto life, from natural to become spiritual, to put off the old man with his affections and lusts, and to put on Christ or the Lord as a new man; from which it is evident that the apostles by Christ or the Lord thus put on, understood goodness and truth from him, received into the will and understanding, and constituting the life and principle of every affection and thought. Christianity would have been of little value if it had taught mankind that they could be saved without actual righteousness, both of the heart and life; and yet the advocates of the doctrine of justification by faith alone, sometimes called Solifidians, have grossly perverted the Sacred Scriptures, so far as to make them sanction the pernicious doctrine that charity

and good works are no essential parts of the Christian religion, and that a man can be saved as well, if not better, without than with them, if he had but bare faith that Christ died in his stead.

The Jews, who became Christians, knew, as the Apostle says, that the observance of the ceremonial law, without the internal righteousness which it represented, could not take away sin, consequently could not justify them before God, as he can regard no one as just except he who actually is so, and therefore they believed in Christ, as by that means they could be raised from an external to an internal righteousness, be endowed with a perception of interior as well as exterior truths, and in their light be enabled to see the nature of that new birth of which Nicodemus, as a mere Jew, could form no conception. It must be manifest, therefore, that when Paul speaks of "the righteousness of God without the law," he must be understood to mean no other than the ceremonial law, or the laws respecting the various offerings, washings, keeping of days, observing of fasts, &c., which had no other virtue than as being the representatives of the various affections of good, and perceptions of truth, by which the Lord is worshipped in a spiritual manner; and as these shadows of good things did not need to constitute any part of worship after the spiritual state which they represented could be given, therefore they were so far abrogated by Jesus Christ as the external observance of them was concerned, and consequently without them the righteousness of God could be manifested, which required nothing from man in the way of worship, service, obligation, or duty of any kind, which did not immediately promote the well being of mankind at large.

But it will be objected, perhaps, that "it is mischievous to ascribe any part of justification to a man's *works*, since this might lead man to *boast of his own merit*, and to suppose that his justification was in some measure the effect of his own exertions. And it will perhaps be urged that the apostle was of this opinion too when he wrote, "*Where is boasting? It is excluded. By what law? Of works? Nay, but by the law of faith;*" and again, "*Now to him that worketh is the reward not reckoned of grace, but of debt.*" To reply to this

objection we would observe, that it appears to us to militate equally against *faith* as against *works*, since no sufficient reason can be assigned why a man may not *boast* of his faith, as well as of his works, or *take merit* to himself from *believing* what is true, as well as from *practising* what is good.

For why should a man be more proud and conceited of his *deeds* than of his *thoughts*, of his *operations* than of his *principles*? Or why cannot he ascribe the merit of the one to God, as well as the merit of the other? Jesus Christ speaks of works that are *wrought in God*, and says of every one who *doeth the Truth*, that "*he cometh to the light, that his deeds may be made manifest that they are so wrought.*" Here then we have works which are *not meritorious*, since it is impossible to suppose that what is *wrought in God* can puff a man up with pride and self-conceit; and therefore these can never be the works of which the apostle speaks when he would insinuate that works tend to excite *boasting*. Of course, in asserting that *boasting is excluded* by the law of faith more than by the law of works, the apostle must needs allude to works *not wrought in God*, that is to say, to works proceeding from man alone without God, as is ever the case where man is regarded more than God, concerning which works there can be but one opinion, viz., that there is nothing in them tending to justification. But let us suppose for a moment, (what is certainly possible,) that a man regards God in his works more than himself; by consulting the glory of God, and the good of his neighbour, more than his own vanity, reputation, or interest, and what eye cannot see that such works must needs be *justifying* works, by their tendency to introduce into his heart and life the *spirit of justice*, which is the spirit of love and charity, and to form him more and more *completely* after its heavenly image and likeness? Indeed, how is it possible that man can ever be made *completely* just in any other way than by doing acts of justice, or that he can *completely* love God and his neighbour, but by doing acts of love? For does not the *operation* of a man make a part of the man as much as his principle of faith, or any other principles makes a part of him, in like manner, as the *hands and arms* make a part of the body alike with the *head*? If then the *operation* of a man be not formed according to the law of

justice, how can the man properly be said to be *justified*, or *made just*?

In all other cases we adopt the same mode of argumentation, and with the utmost propriety, too, because we insist, and insist reasonably, that a man can never be said to have learnt any art or business, until he has learnt the *practice* of it, as well as the *theory*. Now *justification* is, or ought to be, the great art and business of every man's life, because it is the great work for which he was sent into the world. But let us suppose now that a man has learnt only the *theory* of justification, consisting of certain principles of faith and persuasion in his *understanding*, but that he has never set about the *practice* of it, by bringing these principles into *operation* and *effect*, why shall we not say, in this case, that the man has mistaken his object as grossly, and done his business as imperfectly, as a laborer or mechanic, a poet or a painter, who should be a laborer or mechanic, a poet or a painter in *speculation*, but not in *industry*, in *energy* and in *work*? Why shall we not, therefore, say too, that according to this idea of justification, it extends only to *one part* of the man, while the *other parts* remain in an unjustified state? Thus the *understanding*, we will suppose, is enlightened by the principles of justice and of judgment, but the *will* and the *operation* remain unpurified, consequently unjust. And what is all this but attempting to do that with the spirit of man, which a foolish physician would do with the body, who should labor to make the *head* sound, while the *heart*, the *hands*, and the *feet*, were unsound, so that the body should be partly *healthful* and partly *diseased*, partly *strong* and partly *weak*, partly *active* and partly *incapable of action*."

But if it be objected that faith is so pre-eminent and distinguished a grace and virtue, as to supersede the necessity of every other, and thus is qualified *of itself* to effect purposes, which no other grace and virtue can effect, we answer that this pre-eminence and distinction which is alleged to belong to the grace and virtue of faith, cannot be shown from the testimony of the sacred writings. Jesus Christ himself says, "*Why call ye me Lord, Lord, and do not the things which I say?*" Paul himself asserts, in speaking of the comparative excellence of faith, hope, and charity, "*the greatest of these is*

CHARITY;" and again, "*If I have all faith, so that I could remove mountains, and have not CHARITY, I am nothing.*" The apostle James, writing to the church, says, "*Ye see then how BY WORKS a man is justified, AND NOT BY FAITH ONLY.*"

Whence is it then that such a decided superiority is claimed for faith over all other evangelical graces and virtues? Or how is it that it cannot be discerned that, according to the testimony of Jesus Christ, *to do the things which he saith* is a greater excellence than *to profess a belief in him* by calling upon his name; and according to the testimony of his apostles, that charity and works are graces superior to faith, since one apostle insists that *without charity he is nothing*, notwithstanding his principles of faith, and another apostle teaches expressly, that *by works a man is justified, and not by faith only*. In ascribing then to faith a pre-eminence of excellency above charity and good works, the supporters of this doctrine do in reality, whether they are aware of it or not, contradict the testimony both of Jesus Christ and of his apostles; or, if they say that they accede to that testimony, then they contradict themselves, by insisting that faith is at once both greater and less than charity, and that man is justified by works and not by faith, and also by faith and not by works.

It must be evident, we think, from the universal tenor and testimony of the Word of God, that *justification by faith alone* is an article of belief, which has no ground of truth to stand upon, being merely one of those visionary and pernicious tenets, which the Saviour of the world reprobates in that strong rebuke to the Jewish rulers, where He says, "*Ye have made the Word of God of none effect by your tradition;*" and again, "*Howbeit in vain do they worship me, teaching for doctrines the commandments of men.*" For how applicable is this rebuke to the Solifidian doctrine under consideration, since nothing can be more self-evident than that the Word of God is ever exalting the love of God and the love of man above every other principle of life, and in connection with that love is ever enforcing the necessity of *good works*, or of an useful life, not as *proofs* only of that love, according to the view which the abettors of justification by faith alone present of them, but as things absolutely needful for its *full operation, fixation, permanency, extent, and benefit*. What then can be

supposed so completely to make this Word of God of *none effect*, as the destructive doctrine which teaches, that man is justified, or made just, in the sight of God, by *faith alone*, consequently, (if there be any meaning in words,) by a mere principle of understanding separate from the will, its love, and its operations? For the Word of God in every page inculcates the duty of love towards God and neighborly love as a *supreme* duty, but the doctrine of justification by faith alone insists, that there is another duty *paramount* to this, which is grounded in a mere speculative unoperative belief, as faith must be, if it be *faith alone*. The Word of God again declares in a thousand places, that man is to be *judged according to his works*, but the doctrine of justification by faith alone puts out man's eyes, and makes him blind to all these divine declarations, by insisting that works are of no importance at all in the article of justification, and are only to be regarded as its *signs* or *manifestations*. The Word of God again strikes at the root of man's evils by instructing him that he can never recover true heavenly life, but through the renunciation of vain self-love and the inordinate love of the world and the flesh; but justification by faith alone renders man easy about his evils, provided he can only believe that they were washed away eighteen hundred years ago by the blood of Christ shed on the cross, and can apply that belief to himself with confidence. The Word of God again regards man as consisting of three distinct principles of life; a *will*, an *understanding*, and an *operation*,\* and applies its healing powers to each, by teaching the *will* to respect and submit itself to the Eternal Will of the Most High God, and the *understanding* to respect and submit itself to the Eternal Wisdom of the same Infinite Being, and the *operation* to obey

\* It may here be proper to note, that the *work* or *operation* spoken of in this paper, as tending to man's justification, relates principally to the faithful, diligent, and conscientious discharge of the duties of his calling, whatsoever it be, whether he be a *priest*, a *judge*, a *statesman*, a *soldier*, a *merchant*, an *artist*, or a *mechanic*. In all these cases, to act from a principle of justice and according to judgment, is doing a work of charity to the public; and while such operation tends to promote the public good, it promotes also the glory of God, who is principally glorified by the useful services of his creatures; and it promotes also the salvation of the operator, by effecting a *closer* and *fuller* conjunction with God, in his holy love and wisdom and operation.

both ; but the doctrine of justification by faith alone discards the former and the latter of these principles of life as of no account ; and applying itself only to the *second*, it disjoins itself from the other two, and thus leaves man with an understanding indeed enlightened, and possibly persuaded, but then with neither will to give it life, nor operation to give it effect. In short, the Word of God would heal man's corruptions *radically*, but the doctrine of justification by faith alone, *slightly*. The Word of God would thus restore the image and likeness and life of its Divine Author to every vital principle of man, both to his *head*, his *body*, his *arms* and his *feet* ; but the doctrine of justification by faith alone, in applying itself only to one principle, and neglecting the other, destroys all, since how is it possible for the *head* to exist without a *body*, or either to operate without *hands* and *feet* ?

May we not hope that the time is near at hand when the supporters of the doctrine of justification by faith alone will re-peruse the Sacred Scriptures in the spirit of serious repentance, and while they cast their eyes over those thousands of passages, which exalt the love of God and of man, with a correspondent life of good works, above every other principle of sanctification, they will supplicate the Almighty to remove every veil of prejudice and of error, which may interpose itself between their understandings and the bright light of Eternal Truth. Thus connecting the love of God with love towards their neighbour, and both with faith and good works, they will be enabled to discern to their unspeakable delight, that man's justification is the effect of the union of them all, and thus is not of man, but of the Great God alone, since all true love and charity, all true faith and good works are exclusively His, and he is the animating life and soul of them all. And thus too admitting into their hearts and lives the precepts and the practice of heavenly life derived from the Word of the Most High, they will find that every idol, erected by self-intelligence and the traditions of men, will fall down before them, like *Dagon* before the ark of God in the temple of the Philistines, while themselves, like *Obed-edom the Gittite*, will be *blessed of the Lord*, for introducing into their houses, as he did, the sacred repository of the Holy Law of the Ten Commandments, which are the eternal laws of love and charity.

In proportion then as their lives are formed according to these laws, they must needs be blessed, justified, sanctified, and saved, because conjoined with the Lord in one love, one wisdom, and one life. But in proportion as their lives are not formed according to these laws, whether it be by their rejection, or by the exaltation of some other principle above them, or by the separation of what is speculative from what is practical, in the same proportion they must needs be unblessed, unjustified, and unsanctified, because disjoined from the love, the wisdom, and the life of the most High God. P.

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## ANTIPODES.

### TWO SKETCHES FROM LIFE.

THE preacher cannot but sometimes regret that the Christian pulpit is now barred round with so strict an etiquette, and is not allowed the latitude of illustration which it enjoyed in the days of Latimer, Donne, Taylor and South. Life is rich in expressive texts, and the sermon might be none the less sacred for a "merrie toy," such as Latimer loved, or a quaint story, such as Taylor indulged in. We should like very much to see a collection of passages from a clergyman's portfolio giving specimens of the material that had gradually gathered on his hands, because deemed too free or secular to be worked into his discourses. Judging others by ourselves we venture to give two sketches from our own portfolio, drawn from recent experience on two successive days.

#### I. NADIR.

It was a beautiful evening in June, Saturday eve, that time so happy for the minister, if, poor man, his work of preparation is over, and he dares to look the morrow full in the face. The day had been very sultry and oppressive, and a walk among the trees on a rural road was quite delightful. Forth we sauntered, free from care as the birds at their evening hymn. We took our walk of a mile or two into the country, and were returning, meeting now a company of students on their way to the river bank, and now a lot of laborers tending

home from their work. Soon, however, we met one wayfarer disposed to be more communicative than the rest. A man came along with swaggering gait, bearing like Bunyan's Pilgrim his bundle with him, but hardly like the Pilgrim in search of the celestial city. He hailed us with a question quite specific and free from mysticism. "Which is the way to Seekonk, is it north or northeast?"

Our reply was: "This is the road to Seekonk, and I should think it about northeast."

"You don't know any thing about it," was the rejoinder, "it is exactly north."

"If you knew the way yourself, why did you ask for information?"

"To see how much you know. Come then tell us where New Bedford is."

"The way to New Bedford is by the railroad and the depot is in that direction."

"No, no, that is not what I want. What is the latitude of New Bedford? I thought I could catch you. You don't know nearly so much as you think."

Beginning to perceive what kind of a customer we had to deal with, we thought it best to stand on the defensive, and take the Socratic method out of his hands, and turn it against him.

"Friend," said we, "I think I understand your latitude, and it is not far from Groggy Harbor. Do you not think you would have carried sail very differently if you had never touched a drop of strong drink?"

"You don't know any thing at all," was the reply. "Did not God make strong drink, and is not every creature of his to be used with thanksgiving?"

"No. God did not make intoxicating drink. Man made it. It is wholly an article of manufacture."

"Not so. God made it. He made the vine and sugar cane, and he made man, and it is all the same."

"So then," we replied, "God is the author of all the evil that comes from them."

"Yes. God says I create good and I create evil. He made Eve and she brought sin into the world."

We found that we had to do with a shrewd fatalist, who

was by no means ignorant of the Scriptures, who had learned to garble their texts and pervert their meaning, and make them palliate his own excesses. We will not rehearse the argument by which we strove to make him distinguish between the agency of God as Creator and as Judge—between the work which God does for man and that which he leaves him free to do for himself. It was all in vain. Our man was wily as a fox and obstinate as an ass. As a last resort we strove at once to propitiate his vanity, and rebuke his vice, by reminding him of the excellence of his native talents, and his miserable use of them, by asking him to calculate how much property and influence he must have sacrificed for his pitiable cup—how different a being he would have been if he had been true to his better light, to himself, his family, his neighbour and his God.

This medicine was too bitter for his liking, whilst it obviously came home to the wound. He cursed and swore like a fiend, and exhausted his vocabulary of abuse, as he went shuffling away, like a lump of chaos along the tranquil shades of that beautiful evening.

Here is one extreme of life, thought we, and one not without parallel among minds of far more dainty breeding and chastened speech. A shrewd, acute intellect become a fatalist, and ascribing to the force of necessity, and even the decree of heaven, his own passions and sins! History is full of them. Yet conscience cannot be extinguished. God vindicates his law even in the sophist's attempts to mystify his own mind—even in the blasphemer's rage, rancorous against others because wretched in itself. This is the downward path. Save me from its guilt and woe.

## II. ZENITH.

The next day we met with quite another character. Returning from church, we were told by a domestic that some one was waiting to see us, and had been waiting nearly all church time. We forthwith, with some curiosity, sought the so unusual guest. The first glance was entirely unsatisfactory and apocalyptic. Whom have we here, thought we. Probably some applicant for alms—some one who has been burned out of home by the flames of Vesuvius, or drowned out by an inundation of the Po. But no, the dress though coarse is

neat, and the face, although expressive of toil and hardihood, is intelligent and candid.

It was some time before we got out the whole of the stranger's story, for he was somewhat awkward and at first reserved. He was an operative from a factory village about six miles distant, and had walked into the city to see for the first time an American Unitarian preacher. He was one of Joseph Barker's Christian brethren. We were surprised at his intelligence and intellectual and moral life. He could not be much over twenty years of age, and had enjoyed few opportunities of education. But the root of the matter was in him. He spoke of Channing's works, (owning Barker's cheap edition,) with judgment and enthusiasm. He said that when he first saw them, he had no idea there were any such writings in the world, and now that he possessed them he could never read them enough.

He had served as a lay preacher in England, preaching on Sundays without compensation, and working at his trade during the week. He had found a comfortable home for himself and his young wife in a pleasant village near by. As yet he had not preached, but had contented himself with attending a Baptist Bible Class on Sunday and arguing with the prominent dogmatist of the neighborhood as opportunity occurred.

He conversed intelligently upon leading topics in morals and theology, was a great stickler for the free agency and accountability of man, knew of the doctrine of Bush on the Resurrection, the revelations of Davis and the speculations of Parker. In opinion he took decided ground with the Supernaturalists, whilst he distinguished carefully between the doctrine that the Bible is in the literal sense inspired and that it is the record of a revelation.

He desired tracts and publications for distribution, and seemed also to wish to preach from time to time as a free missionary. He sought no exemption from work, but prepared to work at his trade, and preach wherever he could without money and without price.

We feel a deep respect for this young man. His soul had been quickened to the core by the best thought of our age. He was one of the countless instances of the power of the

exalted mind of Channing to touch the deepest springs of the heart, and awaken the higher consciousness within.

We thought involuntarily of the contrast between him and the wayfarer of the evening before—between this English peasant, so intelligent and high-minded, who had used so well his narrow opportunities, and the shrewd New Englander who had lived in a land of free schools only to become a fatalistic sot. We invited our guest to stay to tea. He accepted—took only water with his bread—conversed pleasantly at table, and then turned his steps homeward with wishes on our part and promises on his that he would come again. His surely is the path upward.

Surely in common life we are led to think of the Zenith and Nadir.

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### A CONVERSATION ON CHRISTENING.

MOTHER. My dear L., how grateful your infant seems to be for the gift of life.

DAUGHTER. O, mother, you read impressions where others see only an unsullied sheet.

M. I confess, that in looking upon this new link in the chain of existence, the past and the future mingle with the present. I feel tempted, like Shelley, to question your first-born respecting his pre-existent state ; and to trace on that tiny brow the revelations of coming years. There seems to me to be an unexpressed consciousness in every infant, which leads the mind upward to the spiritual. Heaven sends an unquestioned emblem of its love to earth in the birth of an immortal spirit. What a messenger, what a pure angel is he from the bosom of the Father !

D. At present, I feel too grateful, mother, to controvert your sentiments, even if my thoughts should not take so exalted a flight.

M. Well, L., as you have entered on the new relation of mother, perhaps you will be willing to consider some of the sublunary duties that relation imposes. The tender and careful nursing of the child, "Nature," which, as Dr. Tillotson says, "is our surest guide and director, hath implanted in all living creatures towards their young ones." "And there can-

not," he continues, "be a greater reproach to creatures that are endued with reason, than to neglect a duty to which nature directs even the brute creatures by a blind and unthinking instinct. So that it is such a duty as cannot be neglected without a downright affront to nature." You would be no daughter of mine if you disregarded so plain a direction, or felt disposed to throw off the responsibilities, which our common parent has imposed upon you. But tender nursing implies, in a reasonable being, something more than not intrusting your child to the care of a stranger. Its health, and by consequence, its intellectual and moral well being depend very much upon your care of it in infancy. How soon a well mannered and well governed appetite may be formed ; and this is declared to be a great part of virtue. But allowing that you resolve from this moment to be scrupulously attentive to your boy's diet and clothing, and to air and exercise ; still it seems to me that you ought to be guided by a higher motive than merely to prepare your son with a sound body and mind for the duties of life.

D. But, mother, if a person possess the full command of his powers, what more can be desired ?

M. Nothing more may be desired, except that the powers be rightly directed. Yet this desire should be regulated by piety. God's care, God's love should prompt and regulate every action of the parent. This is the consideration which I wish to present to your mind. I wish your efforts to educate your son to be animated by prayer, to receive their strength from God. An earnest, heartfelt desire for good, and especially for the good of an immortal being, should be directed by religion. Religious principle must be the foundation.

D. But you would not undertake to give this babe a knowledge of religion. Will it not be soon enough to teach the child when he can talk and comprehend what is said ?

M. I will not divert your thoughts, or my own, from the important subject, which I desire to suggest, by inquiring how soon a child begins to learn. Religious principle, I have said, should be the ruling power in a parent's mind. Is it too soon for you, my daughter, to look up to God with thankfulness for direction in your important work ?

D. Mother, already have I expressed my thanks to my Preserver for his care of me and mine.

M. I never doubted that you had, L. One must be wholly

destitute of religious sensibility, if, after a safe deliverance from death and the gift of a son, there were no uplifting of the heart and mind in prayer and praise. But, L., is not something more necessary to testify your gratitude and to strengthen your resolution to bring up your child religiously ?

D. I confess, mother, that nothing more occurs to me except to renew my prayers and to examine my motives.

M. The Christian Church, in every age of its existence, has deemed some public acknowledgment of heaven's favor both a duty and a benefit.

D. Oh, you refer to Baptism. This is so much out of date that it did not occur to me. Besides it is so uncommon in our congregation, that it would appear in me like ostentation.

M. If you are satisfied that to present your child for baptism is a christian duty, will you hesitate to perform it because others may misjudge you ?

D. No, mother ; but you are not wont to advise one to appear singular, or to make a display of the piety that may exist.

M. Certainly not my child. Still there are subjects, on which one should dare to be singular. The observance of the rites of the religion we profess is one of these. The present generation is sadly negligent of them. The tendency of the times is to do away as much as possible with forms. You well know that I have sought to inculcate attention to the heart and life as of primary importance. But I believe that the two simple ordinances, which our religion recognises are designed to affect the heart and life. They bring religion near to us. Baptism especially reminds parents of their relation to the universal Father, and of the duties incumbent on them as parents. It incorporates the child with the church ; so far at least that he is not an alien. Christian believers are strengthened by witnessing this act of consecration on the part of parents ; and should recognize their obligation to be especially watchful over children, who have been thus dedicated to God.

D. Possibly you would recommend appointing god fathers and god mothers ?

M. I think that no one, who reads the rubric of the Episcopal Church, can doubt that the intention of the church is to guard all baptised children from evil, by selecting discreet persons, who become answerable for the religious education of those, to whom they stand sponsors. In our congregations the

young depend upon the instruction and care of all the good people with whom they may come in contact. It is to be hoped that every observance of the rite of baptism reminds christians of their duty to the young of the flock.

D. Is this a sufficient reason for urging me to be singular and to become the observed of all observers?

M. Of itself it is not sufficient. I have already alluded to other reasons. The principal of which is that baptism is a religious duty. By your observance of it you influence the conduct of others. Besides, your child after baptism, is no longer without some outward symbol of being the child of christian parents. Could you leave your boy in this world with no evidence from you that a christian was his mother? Yet were you to die while he was an infant unbaptised, what sign or proof has he, that he is not the child of an unbeliever; at least of a mother who did not believe in the validity of one of the rites, which christians have in all ages, observed?

D. Mother, I trust that my life will speak my character.

M. Is not the neglect, or observance of religious ordinances a part of character? Reflect further, my daughter, that when, in coming years, your child recalls that he was early dedicated to God, that this recollection will increase his respect for you and his reverence for religion. If you should be taken away during his early years, how much would his veneration of your memory be increased by the knowledge that you had been anxious to perform all righteousness. A beautiful incident in the life of John Q. Adams, recorded by all his biographers, is that he was publicly baptised the Sunday after his birth. That august man, his father, showed not more faith in the spread of freedom, in the letter he wrote after the declaration of Independence, than in the care which he took of the education of his first-born; an education commenced by consecrating the immortal spirit committed to his charge, to heaven.

D. But customs have altered since that time. It was usual then to baptise almost every infant.

M. And a becoming custom for a religious people. Has time changed the rites, which christianity sanctions? Does change of custom render a duty less imperative? Are not we, who enjoy the privileges that the good fathers and mothers of the past have transmitted, to show our gratitude to our heavenly Father in every prescribed way?

D. But, Mother is infant baptism a prescribed way ?

M. Without entering into the arguments in support of infant baptism, I will only repeat, that Our Lord, before his ascension, commanded the eleven to "go and teach all nations, baptising them into the name of the Father, and of the Son, and of the Holy Ghost ;" which command has been regarded as binding upon all who are admitted members into the christian church. In a christian country, what time more fitting for the solemnity, than infancy ? Then it is a beautiful and expressive rite. Then the hearts of the parents are brought near to God, and they feel, more strongly perhaps than at a later period, the value of the gift bestowed. They hallow the gift by dedicating it to its Creator, and in effect say,

"I give thee to thy God, the God that gave thee,

My own, my beautiful, my undefiled,

And thou shalt be his child."

But if this rite be deferred, until the child becomes a man, what meaning is there in baptism, which is not expressed by partaking of the Lord's Supper ? Is there any significancy in the former rite ? Does it not, with those who believe in infant baptism, degenerate into a mere form ? Besides, the unbaptised one lives from infancy to maturity, so far as any outward recognition of christianity is concerned, a heathen in a christian country. There is no act of his own, or of his parents, which he can point to, that evinces his acknowledgment of the truth of Jesus' mission. Would you suffer a child of yours to live for years amid the blessed influences of the Gospel, and by no public act make manifest his gratitude for the privileges to which he is born ? Would you not wish him to make known his allegiance to God and to Christ ?

D. Is not this, mother, pressing forms into a higher service than they can accomplish ? Are you not saying more of their efficacy than calm reason and experience will warrant ?

M. Reflect if you, L., are not regarding forms less than they deserve. Consider what effect they have ever exerted on the human mind. Remember how many religions require an initiatory rite to be solemnized whenever a new disciple is born. Hindoo, Mahometan, Jew, Christian, formally acknowledged dependence and trust in a superior, or in a supreme being, to whom they dedicated their offspring. A very large majority of the disciples of Jesus believe baptism to be in itself, sufficient to entitle one, who dies in infancy, to divine acceptance

and eternal salvation. Now, although you and I believe that no one is sinful until he sins; and that he, who said 'of such is the kingdom of heaven,' revealed the love of the Universal Father to the young and to the old, yet it becomes us, who are in the minority, to ask ourselves if we are not verging to an opposite extreme, by neglecting a command; and neglecting it out of a weak compliance with evil example. Forms have their influence on the heart and life—it is idle to deny their efficacy. The irreverence, so noticeable at the present day in New England, is in part at least, to be ascribed to a neglect of the ordinances of religion. How different from the inhabitants of other countries. Even the starving Irish that throng our shores, respect the form of christianity in which they have been educated. Did you ever meet with one who could not tell you to what denomination he belonged? Their children are attached by the bonds of religious rites to some faith. It is known whether they be Catholics or Presbyterians. Their forms of faith unite them to one another, when every other tie save that of common misery, is severed. Nor is a vow of faith in some one of the religious sects peculiar to the Irish. In Germany, Prussia, and among the Poles, it is equally prevalent. Every child, by the initiatory rite which has been solemnized, is classed with some one of the prevailing denominations. How difficult would it be for many of our New England young men to define their religious position? Is there not something wrong in this abandonment of our children? There is something shocking to every reflecting mind, in sending a youth out into the world without religious principle. Does not every parent commence this, who gives no heed to what he believes to be a christian observance? In reading the other day a letter of the historian Niebuhr, soon after the birth of his first-born, I was struck with his earnestness to have his child baptised. He was uneasy at the thought of having to wait a long time before the rite could be performed. All of the father rose up within him; and wise and learned and full of plans as that father was for the education of his son, his first thought, after announcing the birth of the child, was to make arrangements for the christening. He would as soon have thought of bringing him up without a name, as to have educated him in a christian land unbaptised. Niebuhr felt the full force of the poet's sentiment,

"A child is born : — now take the germ and make it  
A bud of moral beauty. Let the dews  
Of knowledge, and the light of virtue wake it  
In rich fragrance, and in purest hues."

He felt this truth, and his first wish was to dedicate the gift to the bestower of it in the way prescribed by religion. How must the spiritual ability of the son have been quickened and exalted by reading, in after years, this correspondence of his father!

D. But, mother, the question returns, might not this child have been as religiously educated without the observance of the rite of Baptism?

M. Think you that neglect of an institution observed ever since the days of the Apostles, declared by Origen to have been the constant usage of the church, concerning the observance of which, on the eighth day after birth, a question arose among the sixty-six ministers convened at Carthage, about fifty years after Origen, — think you that the neglect of this institution, which differs from the baptism of the forerunner and from all baptism into other religions as much as the Gospel differs from other teachings, that such neglect is the proper beginning of a christian education? This is the point, L., towards which I would direct your attention. I take it that you believe in the validity of infant baptism, no less than in that of the Lord's Supper, but that the example of your neighbors has led you to think lightly of the ordinance. Consider then, that your neighbors are not infallible, that our pastor has more than once reminded parents of this duty, that in cities and large towns this rite has not fallen into the disuse, into which I am sorry to say it has lapsed in our vicinity. Consider our Lord's direction to the Apostles; observe their practice from the day of Pentecost to the time Paul wrote to the Corinthians and to the Romans. Consider the practice of the church, and the beauty and propriety of infant baptism, and then ask yourself, if your son should die in childhood, whether, if you committed him unbaptised to his grave, you would feel that you had done for him all that a christian mother ought to do. This I think is a fair test. If then you would have your first-born's mind "beautifully inlaid with the thoughts of angels, and wrought about with the signs and marks of heaven," begin his education by endeavoring to fulfil all righteousness.

W. A. W.

## A SABBATH MORNING AT PETTAQUAMSCUT.

THE Sabbath broke — how heavenly-clear!  
Is it not always Sabbath here?  
Such deep contentment seems to brood  
O'er hill and meadow, field and flood.  
No floating sound of Sabbath-bell  
Comes mingling here with Ocean's swell;  
No rattling wheels, no trampling feet  
Wend through the paved and narrow street  
To the strange scene where sits vain Pride  
With meek Devotion, side by side.  
And surely here no temple-bell  
Man needs, his quiet thoughts to tell  
When he must rest from strife and care,  
And own his God in Praise and Prayer.  
For doth not Nature's Hymn arise,  
Morn, noon and evening, to the skies?  
Is not broad ocean's face — the calm  
Of inland woods — a silent psalm?  
Aye, come there not from earth and sea  
Voices of choral harmony,  
That tell the peopled solitude  
How great is God — how wise — how good?  
In Ocean's murmuring music swells  
A chime as of celestial bells;  
The birds, at rest, or on the wing,  
With notes of angel-sweetness sing,  
And insect-hum and breeze prolong  
The bass of Nature's grateful song.  
Is not each day a Sabbath, then,  
A day of rest for thoughtful men?  
No idle Sabbath Nature keeps —  
The God of Nature never sleeps,  
And in this noontide of the year,  
This pensive pause, I seem to hear  
God say: "O man! would'st thou be blest,  
Contented work is Sabbath rest."

C. T. B.

Boston Neck, Sunday, Aug. 20, 1848.

NOTE.—That beautiful stretch of farm-land lying between the west shore of Narragansett Bay and Pettaquamscut, or Narrows River, was called Boston Neck, from having been settled, or early frequented, by Boston people, somewhat as Massachusetts was originally North Virginia.

## THE DAY OF PREPARATION.

A SERMON, BY REV. ALONZO HILL.

LUKE xxiii. 54. And that day was the preparation, and the Sabbath drew on.

In strictness of language this has a literal reference to the Jewish festivals. The day of preparation, as the word indicates, was that which immediately preceded and on which provision was made and the house set in order for the seclusion and rest of the Sabbath. But it may be used in a larger and more comprehensive sense. It may be regarded as descriptive of the course of Providence in the accomplishment of his great schemes of love and mercy. He does not carry forward the world in a gentle and easy flow of improvement, but the progress is interrupted. It is diversified by prominent events. It is parcelled out into eras. It has its hour of preparation, and its hour of manifestation. There is the beginning and the completion of the ages. There is the crisis in spiritual affairs — an hour both in the world's history and in our individual history, when the old order of things is passing away and a better is coming in its place — a silent juncture when the darkness of the night begins to decline and the light of morning to dawn, — when the day of preparation is advanced, and the Sabbath draws on.

And perhaps no better illustration and example of this wider meaning can be found than in the events of the evangelic history to which this passage relates. With the disciples of Jesus it was an hour of preparation. Nothing could have been more unexpected to them than was the seizure, condemnation and crucifixion of their master. This event was the prostration of their long cherished hopes, the darkening of their fairest prospects, the disappointment of their proudest expectations. They had looked on him as the Redeemer of Israel, the temporal Deliverer. They had known him in early youth when he dwelt in Nazareth and grew in favor with God and man. They had seen him as he had stood by the Jordan and in the freshness of manhood under the ap-

proving Heavens had consecrated all his great powers to his Father's will. They had seen him beside the lake in beauty and majesty irresistibly winning, had heard his call, and left all and followed him; and as month after month they had walked with him by day and watched with him by night—had listened to the strange words that fell from his lips and witnessed the mighty works which were done by his hands, what might they not expect of him?

No hopes were too sanguine, no imagination too fervent, no visions of the future were too bright. They already contended who should be greatest in his kingdom. What a day then was *that* when they saw him in the hands of his enemies and condemned—taken from the cross and laid in the tomb! It was a day of inexpressible anguish. Their sun arose in sadness and tears, and set in blood. And when the tragedy was over, they were smitten as if the lightnings of Heaven had fallen on them. The light of their eyes was extinguished and the darkness of midnight shrouded all their paths. This was their hour of preparation. All this disappointment and fear and agony were needed to break their long cherished delusions and to prepare them for a more spiritual apprehension of Christianity. Their earthborn ambition was prostrated in the dust, and a divine faith and love began to be kindled in their bosoms. Their hopes of temporal glory were crushed, and the beauty of the spiritual life began to dawn upon them. It was the hour of preparation, and the hour of manifestation of new thought, and solemn resolve, and inward peace—the great Sabbath drew on.

So it is. God moves mysteriously and accomplishes his plans by comprehensive arrangements and unexpected junctures. Let us fix our attention upon the plans of Providence and inquire into the duties and responsibilities that must follow.

Something of this arrangement is indicated in the course of *nature*. The great truth is shadowed forth in the ordinances of heaven and the revolutions of the earth. Here then are periods of repose as well as of activity—times of apparent retardation as well as advancement. The earth does not move in a direct line but in circles. The world does not enjoy a perpetual sunshine. The light alternates with the darkness

and the night is a preparation for the day. When the shades of evening close in, and silence reigns and the dews fall and deep sleep falleth upon tired nature, this is as necessary to progress as the activities of the *day*. The hour restores and invigorates the system, and prepares for a more cheerful and successful labor. So also with regard to the longer periods of the year, the same laws prevail. There is the season of rest and the season of growth—the season of promise and the season of harvest; and the one is just as needful as the other. The earth would become exhausted by uninterrupted production, and field and forest cease to be fruitful more. And so there is a time of rest. The grass has withered—the leaves have fallen, and the trees stretch out their naked branches to the skies, and the hollow winds sigh over the desolate harvests. This is the period for garnering strength, the needful preparation when the next season shall come round. For then nature, invigorated and restored, puts forth new activities, and the earth is clothed in greenness and beauty, and all rejoice as if fresh from the hands of the Creator.

If we look into the world of thought and intellect, and observe the methods of improvement, we may mark the existence of the same law. Discoveries of truth, the disclosures of science and useful inventions in the arts seem to have obeyed the same process. Here has been the period of preparation, the fulness of time, the combination of favoring circumstances, and then the truths have burst upon many minds at once, like the lightning filling the whole heavens with light. Then nature is interrogated and the disclosure is made in different parts of the world at the same moment. The preparation is often world wide and the manifestation as wide. Thus it has been. The foreshadowing and the coming of the great eras in science and knowledge have been disclosed to different minds at the same moment. When Newton devised the method of fluxions by which the laws of the universe have been so easily investigated and demonstrated, Leibnitz on the continent almost simultaneously adopted the same methods of analysis. The discovery of oxygen was made at the same time by Priestly in England, by Scheele in Sweden and by Lavoisier in France. The invention of the art of printing is claimed by eight cities in Germany, so nearly cotemporaneous did different minds ac-

comply with this great achievement in the arts and destinies of the world. And in the discovery of the new planet which has been the wonder and admiration of our times, the French astronomer was not alone in his surprising analysis and daring predictions. While he was working out the problem by which the age has been astonished, another young astronomer within the cloistered cells of an English university had worked out the same problem, and, but for an accident, would have acquired all the renown that is heaped upon his illustrious compeer. So it is. Providence provides for such events by a long process of preparation. The obstacles, one by one, are removed. Kindred and connected truths are made known, and the mind is in a condition to receive and the world to be benefited by the grand discovery. And then when all things are ready, the curtain rises and another series of God's verities is brought to the view.

What has now been said of physical truth and the methods of its discovery, may with equal justness be said of moral and religious truth and moral and religious improvement. In the one and the other Providence moves mysteriously and is governed by the same great laws. No condition of spiritual advancement and exalted moral privilege has come upon the world at once, but each has followed the long day of preparation. The preceding age and the former dispensation led the way to that which went after. The period of the patriarchs was preparatory to that of Moses; and the law given by Moses was the schoolmaster to bring men to Christ. And Christ came in "the fulness of time," when Jew and Gentile had long been tried and had learned to feel the need of higher truths and to welcome a new manifestation of God's love; then the sun of righteousness rose upon the hills of Palestine and shed his healing beams upon the nations of the earth. And so again when Christianity became corrupted, when the Church was bloated with wealth and luxury, and crushed down the mind's freedom, and suppressed by authority every whisper of discontent, and there was needed a regeneration, this regeneration did not take place at once, nor by the instrumentality of one man. There was the day of sufferance and hope, and events conspiring and hastening towards the mighty result; and whole continents were moved together.

Almost simultaneously with Luther were men who took up the cause of truth and united in the grand protest against the gigantic abuses. Knox and Zuinglius and Calvin too were but parts of the hosts of God's elect who defended the right and wrought out the great deliverance. Again in the times of the pilgrims: there were the years of doubt and uncertainty; there was the night of their struggling, and great kingdoms heaved and shook as with an earthquake and were deluged in blood; *then* came the dawn of hope, the day of civil and religious-freedom in the old world and the new. In all past reforms there has been the preparation, and then the simultaneous movement — the ordering of events and then the drawing on of the Sabbath. The time and the circumstances have come, and then the great movement has followed.

Such is the law of progress in the moral and spiritual world, so clearly announced and so irreversible in its character. And it becomes us, at all times to be reverent observers of the law. We now stand between the past and the future, we look before and behind; and for *what* has the past been a preparation? What are the signs of the times? What is the work of the men of our day? Towards what results has been the majestic march of events? What conclusions do the tendencies of the age combine to effect?

I feel the presumption in a poor mortal with his shortsighted vision and his limited experience, to undertake to penetrate the councils of Omniscience, and interpret the ways of the Almighty. But there are so many, and such plain indications of his gracious purposes, such mighty powers are at work to accomplish them, and these purposes are so beneficent and grand, that it is no longer presumption, but rather kneeling and adoring faith. And for indications I do not go to dark prophecies, which may admit of various interpretations. I go to facts, which are among our most familiar experiences. They are signs of the times which all can read, and before which, instead of this profound insensibility, I wonder even worldliness and scepticism do not stand and gaze in silent awe.

Observe, then, what the providence of God has been bringing to pass. In our day there are wonderful revolutions going on. In the first place, the veil has been raised, and two of the most active and subtle agents of nature have been brought into

the service of man ; and he exercises almost, I speak it with reverence, the attributes of Omnipotence and Omniscience — time and space have become as nothing. By means of the one, in a few hours whole states are crossed, and wide regions of the earth : in a few days rivers are navigated and the ocean traversed, and we tread upon another continent and are sojourning in another nation, and mingle familiarly with another people. We come and we go on the wings of the wind, and mix and commune together as if we were in the same neighborhood. By means of the other, words and thoughts travel with the speed of lightning. In an instant I hold intercourse with people an hundred miles off, whose countenances I have never seen, whose voices I have never heard, whose language even, I have never learned, and yet are we brought together as face to face. Thoughts come and go, over lake and mountain and wilderness, and we talk together familiarly. And, think you, God has once more interfered, unveiled the secrets of nature, and enabled the men of our times to bring into their service these two mighty agents without a purpose ? Was it merely for a temporary convenience ? to gratify man's earthly ambition ? to enable him the more speedily to accumulate, and to excite almost to madness his love of gain ? Do not believe it. In the designs of Infinite Love, they are the instruments for the production of a spiritual good. They indicate too clearly to be misunderstood the tendency of his Providence. As these iron bands span the globe, and this subtle vapor bears from country to country, so He teaches that the most distant people should be melted into one, and the most diverse be united in the enduring bands of peace and love. And as the electric fluid passes from city to city, so should distant hearts beat in unison, and the electric sympathy come and go between them. This is the lesson ; who cannot read it ? "O ye inhabitants of the earth, ye children of a common Father, bring to an end this sectional pride and this sectarian jealousy — have done with this miserable narrowness and selfishness, and learn to look upon each member of the human family as Jesus did, as a brother whom you are bound to love, and for whose sake you should be ready to make any sacrifice — *even to die.*"

There is another providential event which indicates the same direction and teaches the same lesson. A few months ago we

beheld what for ages has not been witnessed, a whole nation impoverished and starving, holding out their hands for bread. A wailing voice was heard and reached to the most distant shores, and caused a thrill in ten thousand bosoms. Was this unmeaning? Let the politician talk of it as the consequence of misrule. Let the political economist explain it as the effects of idleness and thriftless extravagance. The Christian will find in it a deeper thought. He will see a Providence pleading with the heart of humanity, in the sobbings of starving women and children, for a more generous sympathy, larger affection, and a nobler expression of Christian fellowship. A great opportunity was given, such as does not come in centuries, to show the sincerity of our faith, and to give proof of the all embracing spirit of Christ. And what a sublime spectacle it was, when in the hour of a nation's great distress, this whole people, as by one spontaneous movement, hastened to give of their abundance to their suffering brethren. What a glorious sight it was to see our rivers bearing on their bosoms, and our iron ways bearing on their tracks the free-will offering; and the ships laden to fulness with sustenance and with Christian sympathy, stretching their sails eastward until they reached the famished land. How inspiring the thought, and how cheering the lesson to be learned! Fleets have gone out before on errands of destruction — they have sailed for purposes of gainful traffic; but here were ships sent out amid benedictions and prayers, on a Christian errand, with the contributions of a Christian people. Never were arrivals more welcome. Never did enterprise express more distinctly the spirit of the coming age.

I mention another of the signs of the times. I refer to that convocation of religious men held in London a year or two since, which has been the sneer and jest of our contemporaries, but which was mightily significant. The object of the gathering was to cement union and affection among Christians, in all lands. The undertaking shows the tendency of Christian minds, shows that they are tired of their sectarian strifes and jealousies, and sigh and pray for a closer connexion. But it was a failure; and has drawn upon it torrents of ridicule, because, men undertook a generous thing in the narrow spirit of bigotry and exclusiveness. They had not yet comprehended the ge-

nius of the times, and drew odious lines of distinction. They shut their doors against some of the purest men, the most faithful preachers of Christianity, the most successful defenders of the truth — reminding more than one reader of the little incident mentioned by the Roman historian. Once on a time a great procession was seen winding its way through the streets of ancient Rome, bearing the images of her distinguished men, whom in her degradation she loved to honor. The images of her despotic emperors, and cringing consuls, and supple senators, were there all : but the statues of Brutus and Cassius, her most illustrious liberators, the only men worthy to be so honored, were left out. But the idea of a world's convention, called together for the purpose of cementing the union, sympathy, and co-operation of Christians in all lands, was a noble conception ; and how consonant with the growing spirit of the age would it have been, if it had been what it promised to be — an assembly and union of all Christians, of every name, from every nation, from every part of the habitable globe, coming with a common badge of discipleship — an allegiance to a common master, and burying all differences, meeting as brethren. How much might such an assembly have done for the peace and spiritual prosperity of Christendom ? What a glorious triumph it would have been of the spirit, what a pledge of the abiding power of Christianity ! And is not this the consummation towards which all things now tend ? Is not this the predicted coming of the kingdom of God ? May it come ! Disperse, shades of night, that hinder its approach. Break, chains of spiritual despotism that hold back its progress. Hasten, hours of the morning that shall usher it in. May it come quickly.

I refer to another great event, the most surprising of all. While there are so many indications around us of the working of mighty powers of light and deliverance, by a singular combination of circumstances which we are forbidden to interpret otherwise than Providential, God has been preparing an instrument to act widely and deeply on the character of the coming age. From the bosom of the Catholic Church, so enslaved to the past ; from the cells of a cloister so obstinately closed against a new thought ; from the midst of a society surrounded by a triple wall of hoary prejudices, has been reared to the Papal throne a man for once who comprehends his times, and

who with a bold and generous confidence stands at the head of liberal reforms. The doors of the Vatican are thrown widely open, and light from a hundred suns is poured in upon its damp and mouldering walls. Exiles from all lands are recalled, liberal ideas from all sources are welcomed, and the cry of an oppressed, enslaved people, is not heard in vain. What a spectacle is this! so unlooked for, so grand, if its early promise is fulfilled—so magnificent in its results, if the great opportunity be embraced—so beneficent in its consequences if the spirit of Christ be there.

And then, again, while our eyes were gazing upon the spectacle, behold other events quick in succession, making the very heart stand still. We see nations rising up in their strength to vindicate their capacities for self-government—kings abdicating their thrones in a day, and flying in dismay from their kingdoms, and a calm sentiment of freedom, unknown before, pervading the two continents. I pause not to discuss these events now. Rather I stand before them in solemn awe, for they are startling and overwhelming. But they belong to the day of preparation, and the issues are in the hand of God. I know not what they shall be; but this I know, His promises are large as human desires, and mighty powers are at work in their fulfilment. But times and seasons are in his hands, and are not to be measured by our narrow computations, nor hastened by our impatience.

A Sabbath of peace and rest dawns, and when the vast cycles are completed, and the vast plans conceived in the silence of uncreated being are accomplished, then in his own good time he will not forget his promises, nor fail to bring them to pass. Check, then, all rash expectations, all unbecoming distrust. The years which measure his time are hurrying onward: wait cheerfully his disclosures. The courses of his providence are directed that "all may be one" as God and Christ are one. And all events, however mysterious, however startling, however disastrous in our human eyes, shall conspire to effect his great purposes of love and mercy.

Meanwhile what are our duties? What is the monition for our times? Believe in God—this is the lesson for ourselves here and now; believe in God—judge not by feeble sense, and let no present appearance shake for a moment your confidence.

Believe, though you may not see, and co-operate in the gracious plans of Omnipotence. We want, my Brethren, a deeper moral conviction that we have a great trust committed to us, such as was never committed to any people before—that we have a great work to do, such as has never yet been accomplished. We want a deeper conviction of the reality of the great mission on which God has sent us—for which He has raised us up—given us a habitation—a name and the power of the world to come—a conviction that He chose us to be a praise and glory among all people—to be the enlighteners of the ignorant, the protectors of the weak, the defenders of the defenceless, all the world over. If we believed this as constantly as the things that we see, how could we fail to be greatly moved and *act habitually* under the blessed influence. An ardent, enthusiastic foreigner, who had nourished the thought of civil and religious freedom, until it had become a passion, when he came among us kissed the very soil on which he landed. Our fields to his eye were greener, our skies were deeper than he had seen. Our very children had an air of freedom and nobleness. Let us have something of this consciousness of the *worth*, something of this reverence for the *privileges* which we enjoy, and what a change would come over our habitual thoughts, what a new influence would be shedding abroad among us!

The thing, I repeat, we most need, is a faith in spiritual things, a conviction of our great responsibility. *Free* we should be, yet bound—free to follow our convictions of duty, yet bound by an ever watchful conscience. We must learn to know that while there is a Heaven above us, there is a life to be led on earth that is truly angelic and divine. Our Christianity must be the grandest of all realities, admit of no substitutes for purity of heart and holiness of life—allow of no *false ground* of confidence—leave no crevice by which duty may be evaded and conscience silenced. It must deal with actual sin, individual and public, trace the windings and convolutions of self-deception, lay bare the heart's secret vices, expose, under whatever specious names and false pretenses, its sore temptations, and announce with the utmost solemnity, as our Saviour did, that each man must bear his own *burthens*; and inevitable as the hour of death there is an account to be rendered of the deeds

done in the body. It must speak *earnestly* too, for men are earnest in their selfish ambition, their sinful pleasures and their love of gain, and must be roused to an ever living sense of their accountability. Accountability! I repeat the word with awe. It should be written on the door-posts of their dwellings, in their halls of legislation, their places of business, their places of recreation, the places of their most secret and sacred retirements, to be read by the earliest light of the morning and the lingering beams of the evening, suggesting the first and the last thoughts of the day. Accountability! what a great thing it would be if it were *felt*—if there were even a heathen fidelity and devotedness among us. Hear what the heathen have done.

It is said, among the recovered ruins of the ancient city of Pompeii, destroyed by an eruption, and buried for centuries beneath the lava of Vesuvius, there has been brought to light in our times the charred body of a Roman soldier, standing at the gate of the city at which he was stationed. What fidelity, what sense of responsibility, what calm self-devotion was there! He heard, as did others, the earthquake that shook the country around. He saw the mountain reeling on its base and sending up its deluge of fire: and the darkness gathered, and the ashes fell thick and fast, and tower and temple crumbled by his side. But he was a soldier and had no orders to retire. And there he stood until the city and its inhabitants and its brave defenders were all buried in one common ruin. My Brethren, soldiers in this moral warfare, friends of freedom and religion and humanity, we are placed on the walls of our Zion and at the portals of the coming time. We live amid portentous events, and every hour is charged with tidings of startling change. We hear of wars and rumors of wars. Ancient thrones are tottering, and the ancient order of things is passing away. The claims of humanity are urged as they have never been urged before, and all things are becoming new. It may be the day of strife and disaster is not yet over. It may be the mountain of our prosperity is yet to be shaken, and a yet deeper gloom to hang over our prospects, over the prospects of man before the dawn of the morning. Be it so. But unterrified, unseduced, faithful among the faithless, let us stand where the Providence of God has placed us. Let us

maintain our high responsibility, and God and Christ and all good men will be with us; and if the hour of preparation is yet to be prolonged, and we are not permitted to witness the promised day, we shall at least be prepared for the glorious "Sabbath of rest above which remaineth for the people of God."

## LINES.

[Written on attending divine service for the first time at the new church in Harrison Avenue, May 7, 1848.]

WITHIN yon gothic church's walls  
 The youthful Pastor stands;  
 And now, in earnest, heartfelt prayer,  
 Waits with uplifted hands.  
  
 The Consecration day has passed;  
 Finished our house of prayer;  
 Taste leagued with art has well contrived  
 To make the dwelling fair.  
  
 The mellowed light from vaulted roof,  
 The organ's pealing tone,  
 The sacred emblems, each possess  
 A power that all must own.  
  
 And sure, the influence is more  
 From that harmonious whole,  
 For Beauty with Religion blends,  
 And steals upon the soul.  
  
 And on the snowy hair of age  
 The glowing sunlight fell,  
 While childhood's sunny locks of gold  
 Its hues reflected well.  
  
 It hovered o'er the Pastor's head,  
 Emblem of blessings there,  
 While from his lips the accents fell  
 Of fervent, simple prayer.  
  
 It rested 'side him as he stood,  
 To guide him on his way,  
 And on the pulpit's carved side  
 The gorgeous colors lay:  
  
 They cast their beams around his feet,  
 As on the carpet's fold  
 They shed a radiance beaming bright  
 Of crimson and of gold:

They lingered for a while, then fell  
 On vestal cloth of snow,  
 As 'neath the pulpit's sacred desk  
 The heavenly feast to show.

I left it as the goblet's brim,  
 Had caught the heavenly flame,  
 And sparkling like a burning gem  
 The brighter still became.

I lingered, loth to leave a spot  
 So filled with beauty rare,  
 And felt that even for me as well  
 The feast awaited there,—

Yet turned aside, with feeling sad,  
 Of sole unworthiness  
 To share the feast before all spread,  
 True solace in distress.

Pure be the lips, and true the heart,  
 That press that goblet's brim,  
 And holy be the heart that shares  
 The feast that's spread for him.

Long may that youthful shepherd stand  
 Within those sacred walls,  
 And plead with earnest eloquence  
 Where'er Religion calls.

ANITA.

## LETTER FROM A SISTER. II.

## A VISIT TO THE SEA-SHORE.

MY DEAR BROTHER,—Since I last wrote to you, I have stood by the side of the bright and beautiful sea, and am even now inhaling its invigorating breezes. Would that you were near me, for you could fully appreciate the gush of feeling, which at times is too overpowering for utterance, too mighty to control; but as this boon is denied me, I shall send you the effusions of my never-tiring pen, trusting fully to your sympathetic hearing, I cannot describe to you my sensations of littleness, of perfect nothingness, as I gaze on the vast blue expanse before me; and yet in the midst of my humiliation, divine and glorious thoughts spring up within my soul, for I know that my essence will outlive this emblem of infinity.

After my toilsome labors, during the past season, the elasticity of the air is a never failing source of delight; and as I daily breathe its living energy, I can fully comprehend and realize to the utmost, the certainty "of being born again."

The strongest sentiment within me is gratitude to my Heavenly Father, for having "cast my lines in such pleasant pla-

ces," and I feel as if the brightness, ever around me, is indeed the embodiment of that Father's smile, beaming kindly upon me and every human creature. Wherever I look, I behold the beauty of the Universe: displayed at early *morn*, in the waves' bright glances; at *noon*, when the sun lights up the green hills, the sparkling river, and the blue ether with unrivalled glory; at dewy *twilight* in the gorgeous sun-set clouds; and at night, as I pace the white and glittering sands of the shore, upon the cragged and eternal rocks, the moon shines down in all her magnificence.

Ever is there beauty and infinite variety! Then within the unfathomable depths of old ocean, roam millions of happy living creatures, all robed with brightness, and touched with some new grace by the Great Artist's hand; there countless treasures lie collected, sparkling and resplendent in those invisible realms; and there, not less wonderful and beautiful, the Algae, those delicate flowers of the wave, whose matchless and ever-varying loveliness, snatched from Neptune's grasp, we can transfer to adorn our Albums, and thus furnish a new delight, for many a pensive hour.

Oh how astounding is the reflection of such power; how amazing the simplest effort to grasp the idea of such greatness and such variety, as is shown in all the works of that Being, who seems visibly present; his voice heard in "the solemn bass" of the ocean's roar; and still as plainly when the sea is quelled to rest, in the awe inspired by its sublime silence. Perfect repose at the bidding of the Almighty! All that Poets have ever sung, or Painters ever revealed, can never half describe the countless wonders, the innumerable charms, which I see in the watery fields before me. Now all seems peaceful as an infant's slumber, but anon the crested waves rush onward to the shore, girdling the rocks with mighty cataracts, as if about to overleap the everlasting barriers set by Him, who said, "Thus far shalt thou go, and no farther!"

And yet in spite of all this terrible might, I plunge daily in the fearful element, carelessly sporting in the waters, refreshed by its healthful influences, and revelling in the perfect luxury of conscious existence.

But in the pleasures of the sea-shore, as in every thing else in Nature, there is an untold variety; and ever is the zest kept fresh and unsated. To amuse you, in your distant field of labor, perhaps a slight account of my every day recreations may not be unacceptable or inappropriate. Delightful drives lie in every direction — one to Cohasset Rocks, by the Jerusalem road, which overlooks the sea, — one to the quiet town of Hingham, made gay and animated by the fashionable throng of pedestrians, equestrians, and vehicles of every description rushing through its streets; and another to the busy mart of Bucket Town, the wares of which are now sent to every part

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of the world. The trip over the beach, to the far-famed town of Hull, is the most delightful, and certainly the most frequented, as never-ceasing trains of carriages fully testify. There are walks to Sunset Hill, which commands a fine view of the bay and the surrounding coast, dotted here and there with flourishing towns and villages; to Rocky nook, with bower and shade; or, over hill and dale, to the picturesque precincts of the Ware river. There presides a little nymph, who rules with gentle sway the finny subjects, so tamed by her wondrous power, as to come obedient to her call, and even to glide fearlessly through her childish fingers, as they claim the daily bread bestowed by her bounty upon them. Such a sight is enough to repay the tired rambler for the weariness attendant on a hot summer's day, though he were ungrateful enough not to notice the flowers and berries scattered in rich profusion on the way.

But to the lover of his kind, the social circle is as replete with pleasure, and untiring satisfaction, as the boundless range of outward Nature. Here are congregated individuals, from many different homes, situated in various parts of the land, and differing in manners, customs, feeling, and faith. Yet what perfect harmony! All unite as a band of brothers and sisters; the aged are respected and loved; the gambols of childhood are enjoyed and even enhanced, while the merry frolics of youth are permitted and encouraged. Each seems ready to aid his fellow, and whatever may be the call, it finds a ready response, returned as quickly as the pulsations of the magnetic circle. Does sickness or sudden accident befall one of the group, all sympathize, and all help to soothe the pain, while the face is lit up by the heavenly expression of charity, and a disinterestedness truly Christ-like. To every new comer a cordial welcome is extended, and by the quick interest excited in the breast of each, one might almost imagine the millennial days had come, when "the lion and the lamb shall lie down together." Should a storm prevent our egress as usual, for the usual sports and occupations, all cluster together with busy fingers flying, entranced by the magic eloquence of Horace Mann's speech, or the genius of other gifted minds. Politics are freely and frankly discussed, all the bitterness of party strife being laid aside, and differing sects agree to respect each other's tenets, while at the same time they vie with each other in acts of christian courtesy and love. Human nature is displayed in its pleasantest garb, and in this miniature world, all jarring and discord seems forgotten; while, as the sound of music rings through the air, or the solemn voice of prayer ascends to Heaven, still the same sentiment pervades the whole; perfect harmony and love. The spirit of Christ is manifested and felt, and I can truly say, "It is good to be here."

Yours ever, Y. E. N.